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somewhat surprising that he should attempt at times to "regularize" the Latinity. For example, on page 30 it seems unnecessary to change *commixtum oleo et coquitur* to *commixtum cum oleo coquitur*. On page 15, *gestatu setertia* need not be changed to *gestatus setertia*, for the former may represent the Greek genitive (cf. *petres*, p. 60).

The translation is in the main satisfactory. "From one o'clock to six" (p. 116) is scarcely a proper translation of "ab(h)ora prima ad hora sexta." The translation does not always suffice to explain the text, but the glossary sometimes solves the difficulty. The very brief commentary is chiefly critical.

The presence of Arabic, Persian, and Syriac elements is explained at one point in the preface as due to a Spanish archetype (Burnam goes so far as to assign it to Santa Maria de Ripoll in Catalonia), at another point as due to the Alexandrian origin of the treatise. One of the two explanations, perhaps the former, would seem to be wrong because unnecessary. Burnam states that the Lucca MS is an eighth-century Italian copy of a Spanish MS, which in turn was copied from an Italian MS of the sixth or seventh century. The text of this archetype was a translation of a Greek MS originating in Alexandria. This reconstructed history of the text accounts for the linguistic and palaeographical evidence presented by Burnam, but it is rather complicated. A simpler solution (to which, to be sure, Professor Burnam may see objections) is to assume that the original Latin text was copied in Italy (not in Spain) by a Spanish scribe, and that the Lucensis is a copy of this copy.

Unfortunately, the book is marred by numerous misprints, some of which are very perplexing. It suffers from other typographical defects too: disconnected materials are not properly segregated and there is a lack of typographical variety. But in these days of the high cost of printing we must overlook such matters and be grateful to Professor Burnam for making the material available in any form whatever.

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